金佛城 至剛善摧強

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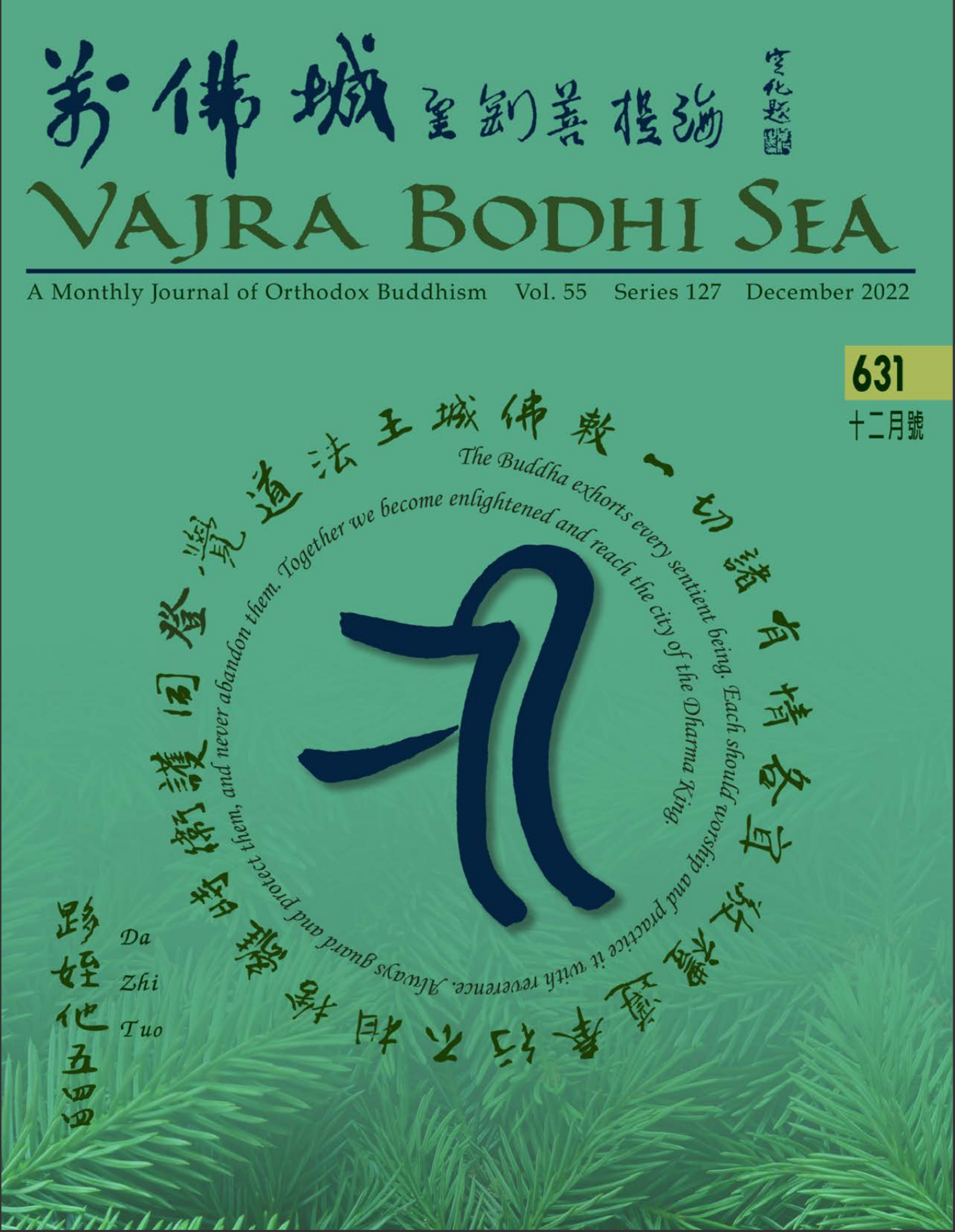
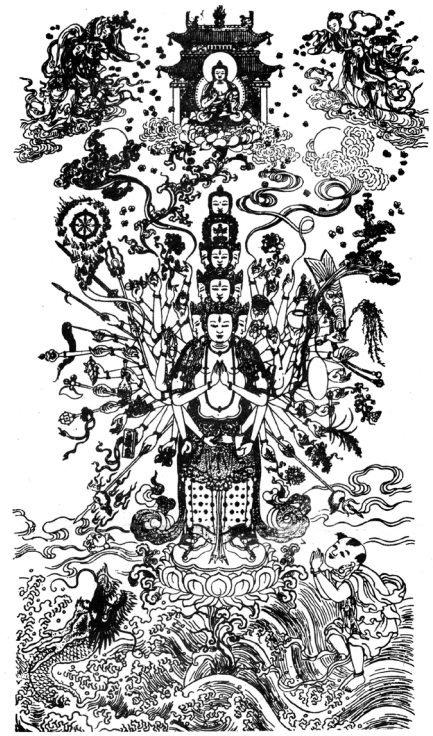

佛敕一切諸有情各各自
於寶王法城證菩提覺
The Buddha exhorts every sentient being. Each should worship
and practice it with reverence. Always guard and protect them,
and never abandon them. Together we become enlightened
and reach the city of the Dharma King.
Da Zhi Tuo
跢姪他五四


The Bodhisattva Who Regards The World's Sounds

怕什麼
What Is There to Fear?

摘自印光大師文鈔——復同影居士書
白話文改寫 歸元
鍾佰晟 英譯
An Excerpt of the Collected Works of Master Yin Guang: Letter to Upasaka Tong Ying
Rewriting into Vernacular Chinese Version by Upasaka Guiyuan
English Translated by Brian Chung

同影居士的兄長致函印光大師，說同影居士的病情是整天心神不定，一會兒急著看醫生，一分鐘都等不及；一會兒醫生開了方子卻不肯服藥，醫生請了一個又一個。大師因此寫信給同影居士，笑他像小孩子一樣，告訴他這樣求醫治病，只會添病。

大師開導他：「你忙著胡亂吃藥看病，就是自己給自己添病。還說什麼發心出家修行，了生死大事，這種富貴驕氣不改，出家要是得了病，只怕你會急死。學道之人，凡是遇上種種不如意的事，只可用佛法來領會，逆來順受。遇到危險，也不至於當場嚇得手足

Upasaka Tong Ying's older brother wrote to Master Yin Guang saying that Tong Ying had a nervous breakdown. All day long, he was jittery and erratic. One moment rushing to seek professional help, unable to wait for even a minute, the next moment, disregarding the prescription and seeking another doctor, and another after that. Master Yin Guang then wrote to Tong Ying chuckling at his childish behaviour, and told him that his actions would only worsen his anxiety and health.

The Great Master advised him,

"Your erratic medicating will only increase your afflictions. You claim to wish to leave the home life to cultivate, to transcend birth and death, yet your arrogance, caused by your wealthy and privileged life, if not changed, will only cause you to die of anxiety should you ever fall ill after ordination."

The Master continued, "Cultivators of the way must approach all negative matters with the wisdom of the Buddhadharma, and remain unfazed in the face of misfortune. If they should meet danger, they shouldn't tremble in fear, and once the danger has passed, forget it like a bygone dream. They should not keep it in mind lest stress induced

無措;事情過了，那就事過情遷，如昨日之夢，不要老是掛在心上，弄出心病。要知道，一切境緣都是自己宿世的業力招感，至誠念佛，就能轉變業力。」

大師說：「你又沒做傷天害理的事，怕什麼東西？念佛人自有善神護佑，惡鬼遠離，怕什麼東西?常常害怕,會著『怕魔』,無量劫來的怨家，趁你有這個怕的心，都來恐嚇你，令你喪心病狂，以此報仇。」

大師一語道破：「你整個心神都集中在『怕』上，這種心態與佛相隔，倒與魔相通。不是佛不靈，是你自己失去正念，念佛不能得力。」

大師勸他：「希望你能認真反省，宿業真的現前，怕了就能消滅嗎？只有不怕，因此正念不失，舉止得當，邪鬼就沒機會入侵。否則以你的邪心招來邪魔，宿世怨家都來催討，弄得你六神無主，慌了手腳，那多悲哀。你要放開心胸，什麼事都可以好好合計，不必擔憂。你在家修行，與家人互相幫助，同修淨業。不然也可以去上海佛教淨業社，每天隨眾念佛，又能聽經聞法，過幾個月回家看一看，與家人話話家常敘敘舊，住幾天再去淨業社，多好。」

最後，大師說：「在這個險難的世道，你應該放開心胸，努力修持淨業，吉凶禍福，一概不去擔心，隨緣應變就好。縱然大禍臨頭，也要想，與自己相同命運的人，不知道有多少。況且你在沒有辦法中，還有阿彌陀佛觀世音菩薩可以依靠，有什麼好怕的。你只管念佛念觀世音，以此

illnesses arise. They must understand that all situations are the result of past karma, and thus can be turned around by sincere recitation of the Buddha's name."

The Master said,

"As you have not done anything wicked and unreasonable, what is there to fear? All who recite Amitabha's name are blessed and protected by auspicious deities, and evil ghosts cannot go near them. Thus, what is there to fear? To be anxious all the time will attract the Demon of Fear. Karmic creditors from time immemorial will notice your state of anxiety, and come to exploit this weakness by frightening you further until the emotional distress drives you mad, thus accomplishing their revenge."

The Master pointed out,

"As you focus your entire attention on fear and anxiety, your state of mind is walled off from the Buddha's, but connected with that of demons. It is not that the Buddha is not efficacious, it is that you have lost your uprightness of mind, which inhibits the efficaciousness of your cultivation."

The Master further beseeched,

"I hope you will sincerely self-reflect. Fear is of no use against manifesting evil karma. Only by keeping you cool, maintaining uprightness of mind, and acting properly will the evil ghosts be kept at bay. Otherwise, your lack of levelheadedness will invite evil demons, and karmic creditors from lifetimes past will come to exact revenge by paralysing you with panic and fear, how pitiful. You must relax as all matters can be easily thought over, there really are no grounds for anxiety. Cultivating at home, you ought to mutually support your family members and practice pure karma together. Otherwise, you can go to the Shanghai Society for the Purification of Karma to practice recitation of Amitabha's name with them, as well as listen to Dharma lectures. After a few months, you can return home for a few days to catch up, and then return to the Society to continue cultivating. Wouldn't that be wonderful?"

Lastly, the Master stressed,

"In this dangerous era, you should set your mind at ease, cultivate pure karma, not worry about fortune and misfortune, and casually deal with all matters. Even if great adversity is encountered, you must realize that you are not alone as there are always many others dealing with the same type of adversity. Moreover, no matter the situation, you still have Amitabha and Avalokitesvara Bodhisattva to rely upon. Thus, there is nothing to fear. Concern yourself only with reciting the

作為無畏的倚靠，放開心量，不要事情還沒來就自己先嚇自己。慢慢地，你的病自然能夠痊癒，身心安樂。否則危險還沒來，自己倒先陷入危險中去，這樣佛菩薩都救不了你。」 ❁

name of Amitabha and Avalokitesvara, and use them as your rock of fearlessness. Let your heart loosen, and do not fear things that have not happened. Do so and your condition will improve gradually, and you will be at peace in both body and mind. If you do not, then you will mire yourself in danger even though danger has not actually arrived. In such a state, not even the Buddhas and Bodhisattvas could save you." ❁

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The Records of High Sangha

憍梵波提尊者

憍梵波提譯成中文為牛呵，尊者所以會被叫這個名字，也是有其原因的。他往昔當沙彌時，曾犯了一個大錯。那時，他很愛講笑話。有一次，他看到一位老比丘，牙齒已經不太好了，所以嚼起東西來很慢，那樣子就像牛吃草一樣。他講笑話的習氣就犯了，對比丘說：「你吃飯的樣子，就像牛吃草一樣。」這位比丘，實際上是已證羅漢果的聖人，勸他趕快懺悔，否則將來會受果報。小沙彌當時並不相信他的話，來生果然墮落為牛，而且五百世都是牛身，所以這一世雖然做了人，牛的習氣還是很重。醒的時候想吃草，睡覺時也想吃草。

佛看尊者還有牛的習氣，怕別人笑他而犯了輕視、怠慢聖人的罪，也投胎成牛，所以教叫他住到天上去，受天人的供養。因此他是受天供養第一。這位尊者的現身說法，正是我們的一面鏡子，警惕我們不要隨隨便便講笑話，更不可以任意罵人、譏諷人。

The Venerable Gavampati

Gavampati is Sanskrit and translates as "ruminating cow." There was a reason why the Venerable One obtained this name. When he was a novice monk long ago, he once made a grave mistake. At that time, he liked to joke. Once, he saw an old bhikshu whose bad teeth caused him to eat slowly, resembling that of a cow chewing grass. His joking habit caught up with him, and he teased the bhikshu, " The way you eat is just like a cow chewing grass." Actually, the bhikshu had already realized the fruition of arhatship and he urged this novice to quickly repent or undergo retributions in the future. At that time, the young novice did not believe the old bhikshu's advice and ended up having to undergo the retribution of five hundred lifetimes as a cow.

Even though he finally became a human in this life, he was saddled with a cow-like habit of wanting to eat grass all the time, whether awake or asleep.

The Buddha noticed that Venerable One still had cow-like habits and was worried that people would commit the offense of belittling or slighting him, and be reborn as a cow, the retribution of slandering a sage. Therefore, the Buddha instructed Gavampati to live in the heavens and receive the offerings of the celestial beings. The Venerable One was thus foremost in receiving heavenly offerings. The real-life Dharma lesson from this Venerable One serves as a mirror for all of us, reminding us not to tease people casually, much less recklessly scolding or insulting people.